



# Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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## RELIGIOUS INTELLIGENCE.

**Trans.**—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is pag'd and fold'd for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for sabbath reading. The news-paper form contains one page of additional space which will be filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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## RELIGIOUS INTELLIGENCE.

NEW-HAVEN, FEBRUARY 27, 1836.

*For the Intelligencer.*

### MR. LADD AND THE PEACE SOCIETY.

**Mr. Editor.**—I had the pleasure of hearing an address on the subject of Peace, delivered before the students of Yale College a few evenings since by William Ladd, Esq., whose name in this country has become identified with the cause of Peace. The substance of his remarks I have endeavored to preserve, although the sketch I have given is altogether inadequate to express the eloquence and convincing power with which they were clothed.

**PAX.**

The Peace Society, said Mr. Ladd, is founded on two great principles. The first is, that what ought to be done, can be done: the second, that the whole world is to be converted to God.

Towards the end of the last war the minds of a number of gentlemen became deeply interested on the subject of Peace, and in December 1815, and the few weeks immediately succeeding, four Peace Societies were

formed in this country and in Europe, each without any knowledge of the existence of the others. Before directly discussing the subject, I wish to allude to a few historical facts. Only a few centuries since, the Inquisition existed with all its apparatus of cruelty; and men were dragged to the dungeon, to the rack, and to the stake—and those who professed to be the followers of the Lamb, dashed the burning fire brand into the face of the dying sufferer, and verily thought they were "doing God service." So in later times, the pious fathers of New England, its learned and holy men, as Cotton Mather and his associates, believed that a few old women held communion with evil spirits, and actually put them to death. We never suspect that we are under like delusion. But does not the slave trade, the legality of which was until recently acknowledged, and the universal use of ardent spirits, show that such may be the case? We look down upon the errors of former times and pity their delusions. It would not be strange if future ages should with like pity look upon us. Perhaps the eighteenth century will hereafter be regarded as belonging to the dark ages, and the commencement of the nineteenth, only as the dawning of a brighter day.

Like the temperance society, we assumed at first that you might fight a little. We were only an inch ahead of public opinion. When lectures were delivered, in which the principles of peace were urged upon men, we were universally met with the reply, "We are as much Peace-men as you are: we are opposed to war of ambition, or conquest, or retaliation, and you go no farther." And this was one of the reasons why we met with no more success. It should be remembered, however, that this society has not received full credit for what it has accomplished. A short time since the French army poured 300 tons of iron upon the citadel of Antwerp; twenty years ago, had a single gun been fired, all Europe would have been involved in war. Why the difference? Because the principles of Peace have now become so prevalent, that there is a general shrinking back from war. So in our own country; notwithstanding the great efforts that have been made, it is found difficult to get up a war-fever among us.

Another reason of our want of success was, that we trusted to secular and temporal motives. We first appealed to philanthropy. But philanthropy, like the northern lights, flashes up for an instant, and again leaves us in darkness. We may portray the sufferings of the battle field, upon which are thousands of the wounded and dying, until philanthropy weeps at the recital, but so far as any practical benefit is considered, she might as well weep at the fictitious sufferings of the drama. These fruitless sympathies expended, and her work is done. What becomes of the soul, is a question which philanthropy never asks.

We next appealed to *pietatis*. We told of the English laborer, who spends eight hours out of sixteen, in paying for the long and exhausting wars in which England

has been engaged, while his miserable wife and children are only just able to drag out a wretched existence. We told of the war between England and America, in which more money was spent in 919 days than would be sufficient to put the Bible into the hands of every man, woman and child on the face of the globe. But our voice would not assist us.

Disappointed in this, the friends of Peace appealed to the love of liberty. They showed how nations enslaved others and were themselves enslaved by war:—but no effect was produced. Men love liberty much, but they love glory more. The French people, in the delirium of their joy, erected a statue of liberty. Only a few months after, when Napoleon marched in triumph into Paris, that same people shouted *Vive l'Empereur!*; the statue of liberty was thrown down, and his chariot wheels rolled over it. Men would rather be victorious slaves, than peaceful freemen.

At last we placed our cause where we ought at first to have placed it,—on the principles of the gospel. The publisher of the gospel is the Prince of Peace. In the whole New Testament, from his sermon on the mount to the day of his crucifixion, and from the time of his ascension to the close of Revelations, not a precept can be found for a Christian as a soldier. There are exhortations to Christians as ministers and people, as masters and servants, as husbands and wives, as parents and children, but not one for Christians as soldiers. How utterly opposed to this is the spirit of war. In a letter which lord Nelson wrote to lady Hamilton, after one of his skirmishes, he says, "this morning we sent three hundred Frenchmen to hell." Such is the spirit which war cherishes.

Is it asked, how war destroys the soul? I answer, in the first place, it abolishes the Sabbath. Who ever heard of a ship refusing to give chase to an enemy's vessel, or of an army refusing to fight, because it was the Sabbath? The battles of the Nile, of Trafalgar, and of Waterloo, were all fought on the Sabbath.

The disregard of the Sabbath, produced by war, extends even into the time of peace. To what cause but the late war can the transportation of the Sunday mail be attributed? Not long since Gen. Macomb made an official visit to West Point. He had his choice of all the days of the week on which to make his entry, and deliberately chose the Sabbath. And amidst the roarings of artillery, and the stirring sound of the fife and drum, he was conducted into the station. The Chaplain, Mr. M'Ivaine, had the boldness and Christian faithfulness to take for his text, "the seventh day is the Sabbath of the Lord thy God." But that was the end of his Chaplaincy. As the reward of his Christian fidelity he was immediately discharged.

Another way in which war destroys the soul is by producing and encouraging intemperance. The Secretary of the navy a few years since assigned as a reason for not promoting the temperance reformation among sailors, that no one enlists when he is sober. If war should again come over our land, it would sweep away our Temperance Societies like so many cobwebs. Said a virulent opposer of the gospel, a short time since, "by and by we shall have good war; and then we'll see what will become of your Temperance societies, and your Sunday schools, and your Missionary societies." He was right. No shorter way could be devised of putting an end to all the operations of benevolence.

I am speaking to those who have given themselves a living sacrifice unto Christ; whose hearts are filled with love to God, and with earnest desires for the conversion of men. Now I ask you, could you with these feelings push your bayonet through the breast of your fellow Christian, or send a sinner to perdition? You feel that it is repugnant to every principle of Christianity. Reverse the case. What could Bonaparte or Wellington have done with a revival in their army. Had such

a state of things existed, would the battle of Waterloo have been fought? Impossible. The soldiers on either side, instead of slaughtering one another like as many beasts of prey, would have thrown down their arms and fallen on each other's necks. It was a maxim of Bonaparte "the worse the man, the better the soldier." His soldiers were the best the world has ever seen; how great must their wickedness have been!

Look again at the effect of war on the spread of the gospel. We are first and best known to savage and barbarous nations by our implements of war and the terrible havoc they effect, and the name of Christians connected with violence and bloodshed. Is it to be wondered at, that our missionaries meet with so little success? When Mr. Wolff entered Jerusalem to preach the gospel to his countrymen, he met with a Jew with whom he was acquainted. "Wolff," said he, "what have you come here for?" "To preach the gospel of peace." "The gospel of peace!" replied the indignant Jew, "Look at yonder hill of Calvary, to obtain which the Roman Catholic, and Armenian, and Greek would cut each other's throats, if they were not afraid of the Musselman; and do you tell us of your gospel of peace. Go home, sir, go home. Who our Messiah comes he will be the Prince of Peace."

There is the case, too, of the island of Sumatra. For a long course of years our vessels had traded peacefully with the natives; their crews had landed on the beach with their bags of money in their hands, and bought their cargoes, and no sign of violence was ever known to occur. Suddenly the crew of an American vessel is cut off by the natives. Without the least attempt is ascertain which was the guilty party, a ship of war is dispatched to take revenge. Arrived at the island the ship is disguised as a merchant vessel; nearly all the men are kept out of sight; the sails are negligently trimmed, and she is navigated into port in a clumsy, unsailor-like fashion. To make the deception more complete, some of the men are sent on shore to contract with the natives for a cargo of pepper. Having thus succeeded in lulling all suspicion to sleep, an armed party lands at midnight, when opposition could least be expected, and men, women, and children,—the innocent and guilty are put to the sword; the fort is set on fire and the town is left a heap of ruins. The punishment is inflicted, and the ship sails off.

Not long after, in another part of the island, at the distance perhaps of a hundred miles from this scene of blood, two American missionaries are traveling. They come in sight of a native fort, and the savages in a hostile manner approach them. The interpreter raises his musket to fire, and one of the missionaries takes it from him and hands it to the natives, at the same time drawing two pistols from his bosom, and handing them over also. The next moment he is speared to the ground. The missionaries are slain.

Now what was the train of thought in the minds of these savages? Why clearly this: "here are two men of the same complexion, speaking the same language, and wearing the same kind of dress as those who so cruelly and treacherously destroyed our village. Like them too they carry arms, and are doubtless spies." Is it to be wondered at that the missionaries were slain? As long as Christians are fighting people, will there not be always danger of the same result? Christian nations have heretofore carried to the savages, the sword first, and the gospel afterwards. The order must be reversed. The gospel must first be carried, and then there will be no need of the sword.

*There is something for Christians to do. They must pray.* Now, while the tempest of war is hovering over us, there has been a total disregard of prayer. But prayer can accomplish great results. Prayer can do what nothing else can do. Here is our hope and our only hope, for preventing and stifling all unkind feelings.

between the North and South. Could England and America ever engage in war, if Christians in both countries resolutely set their faces against it, and prayed for the prevalence of universal peace? Never. To some a congress of nations, to which all complaints should be referred, instead of appealing to war, seems an impracticable project. But such is not the case. It is as feasible and would be attended with as little difficulty, as the union of these States, or the congress of the cantons of Switzerland. It can then be accomplished, if Christians will only give the disposition. They must set their faces against war like a rock of iron. They must pray against it. They must refuse to have anything to do with it. And if their principles should subject them to ridicule and persecution, they must remember the great maxim on which the progress of their religion, as well as the principles of peace are founded—that CHRISTIANITY WAS DESIGNED TO CONQUER BY SUFFERING.

said, 'I do not fear the cannon's mouth, but I fear God.' "—*Juvenile Reformer.*

The more quietly and peaceably we get on, the better—the better for ourselves, the better for our neighbors. In nine cases out of ten, the wisest policy is, if any one cheats you, to quit dealing with him—if he is abusive, quit his company—if he slanders you, take care so to live as that no body will believe him—no matter who he is, or how he misuses you, the wisest way is, generally, just let him alone. There is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet.

*To the Editor of the Religious Intelligencer.*

#### LICENSE LAWS.—No. 8.

##### IMPORTANT MORAL TESTIMONY.

DEAR SIR,—Another reason which is offered why the license laws should be repealed is, they are immoral; and therefore ought to be repealed. That the selling of ardent spirit to be used as a drink is an immoral employment, and of course that the laws which license or sanction it are immoral, I have no doubt. And in this opinion, I am supported by the opinion of many of the first jurists and moralists in our country.

George Sullivan, late attorney general of New-Hampshire, speaking of this subject, says,—“The rights of any state to allow its citizens to trade in ardent spirits may well be questioned; to do this, is, in my view, morally wrong. If the legislature of a state permit, by law, a traffic which produces poverty with all its suffering; which corrupts the morals and destroys the health and lives of thousands of the community, they defeat the great and important end for which government was established.”

The Hon. Mark Doolittle, of Massachusetts, says,—“Laws authorizing the traffic in ardent spirit as a drink, are morally wrong. In whatever aspect this subject is viewed, and by whatever course of reasoning we are guided in our inquiries, we are brought to the same conclusion.—And if this traffic is morally wrong, it is the duty of individuals to discontinue it, and of government to withhold from it its sanction. There was a time when the traffic in lotteries was sanctioned by Christian legislators; but their effects were found to be pernicious, and penalties have been substituted for licenses, for those who carry on the trade. These laws had the argument of revenue for their support. The fallacy of this as well as others for their support, is now seen, and the whole system is abandoned. The system of revenue which impairs the health, the peace, the domestic and social comforts, the means of usefulness, the physical and moral energies of a people, is a revenue of death.”

President Humphrey says,—“It is as plain to me as the sun in a clear summer sky, that the license laws of our country constitute one of the main pillars on which the stupendous fabric of intemperance now rests. Who would not be horror-struck, if seventy-five or one hundred thousand men in these United States were to go into the business of importing and raising, and selling fiery flying serpents; and what epithet would be applied to such legislation, were every state government to license this great army of destroyers, for the public good? And yet were all the serpents and beasts of prey upon the face of the earth, to be let loose on our own people, they would not be half so destructive of life and happiness, as the fires of the distillery and the trade in its concocted poisons.”

President Wayland, after showing that property employed in the traffic in ardent spirits, injures the community, and that no man has a right to employ his property in that manner, adds,—“I therefore think the

Then shall the noble bird of our banner fly over the sea and over the land, not grasping in his talons the thunderbolts of war, but bearing in his beak, through the clear upper sky, the elvish branch of peace, proclaiming brotherly love and universal benevolence to all mankind.

#### TRUE COURAGE.

“Coward! coward!” said James Lawton to Edward Wilkins, as he pointed his finger at him.

Edward’s face turned very red and the tears started in his eyes, as he said, “James Lawton, don’t call me a coward.”

“Why don’t you fight John Taylor then, when he dares you? I would not be dared by any boy.”

“He is afraid,” said Charles Jones, as he put his finger in his eye and pretended to cry.

“I am not afraid,” said Edward; and he looked almost ready to give up; for John Taylor came forward and said, “Come on then, and show that you are not afraid.”

A gentleman passing by, said, “Why do you not fight the boy? tell me the reason.”

The boys all stood still, while Edward said, “I will not do a wicked thing, sir, if they do call me a coward.”

“That is right my noble boy,” said the gentleman. “If you fight with that boy, you really disgrace yourself, and will show that you are more afraid of the laugh and ridicule of your companions, than of breaking the commandments of God.”

“It is more honorable to bear an insult with meekness, than to fight about it.

“Beasts and brutes which have no reason know of no other way to avenge themselves, but God has given you understanding, and though it be hard to be called a coward, and to submit to indignity and insult, yet remember the words of the wise man—‘He that ruleth his spirit, is greater than he that taketh a city.’ ”

“Suppose you fight with this boy and your companions all call you a brave fellow, what will this be when we are called to stand before God?

Many a poor deluded man has been drawn in to accept a challenge and fight a duel to show his bravery, and thus displayed to all that he was a miserable coward, who was afraid of the sneer and laugh of his companions. Rather follow the example of that brave soldier, who, when he was challenged to fight,

prohibition of the traffic in ardent spirit a fit subject for legislative enactments, and I believe that the most happy results would flow from such prohibitions."

President Fisk, says of a similar course of legislation,—" This, and this only, will remove a serious obstruction to the advancement of the temperance cause. I think this course should be adopted, relying upon the God of justice to sanction, by his providence, what his righteousness requires at our hands."

Governor Smith, of Connecticut, says,—" All laws licensing the sale of ardent spirit, are manifestly immoral."

Judge Daggett, of the same state, remarks,—" To make or sell ardent spirit for common use, is as wicked as to make or sell poisons for the same purpose. It being admitted that the use of this article is destructive to health, reputation and property (and the proof of this fact is overwhelming) it follows conclusively, that those who make it and sell it, sin with a high hand against God, and the highest interest of their fellow men. The blood of murdered souls and bodies, will be required at their hands."

Similar testimony might be quoted from jurists, statesmen, and moralists in this and other countries, to almost any extent; expressing in a great variety of ways, and in the strongest manner, that as the traffic in ardent spirit to be used as a drink is *morally wrong*, the licensing it by law, and thus throwing over it the shield of legislative sanction and support, is also *morally wrong*. And in view of the facts, it seems difficult to imagine why this must not be the conviction of every sober, candid and intelligent mind. But whether it follows from this, that there should be no legislation on the subject, I shall consider in my next letter.

Truly Yours, &c. J. EDWARDS,  
Cor. Sec. Am. Temp. Soc'y.

*For the Religious Intelligencer.*

MR. EDITOR:

Agreeably to my promise I proceed to give some additional facts relative to intemperance, as stated at the meetings of the Young Men's Temperance Society. It was observed in general at the meetings, that these rum shops could be found in all parts of our city—that upon every road leading into the country around us, to the very extremes of the town, the pestilential influences of these miserable rumeries were extensively felt. A gentleman observed a few days since, that those who lived in the city (except in the immediate vicinity of Church street,) knew but little of the abominations practised at these shops. Much complaint has been made about a shop in Washington District, kept by a professed follower of Christ. A minister of the gospel not long since happened in at this shop, and observed a little urchin come in and go up to the keeper with a bottle. After some low whispers, the bottle was filled, and the child withdrew. The clergyman then asked the proprietor if his vinegar was good; if so he wanted some. The reply was, it ain't vinegar, it's cider or brandy. CIDER BRANDY!! exclaimed the clergyman, is it possible, Mr. ——, that you, a professor of religion, are dealing out poison to your neighbors. I can have no more deal with you, if such is the fact. The reply was, that he could not get a living without. But this sophism was not sufficient. The clergyman withdrew, as he ought to have done, and although he lived in the neighborhood, that was the last of his dealing at that shop. It is also said of this man that he sells by the glass, and that men often come from his shop late at night intoxicated. The neighbors will bear testimony to these facts; and yet this man communes regularly at the table of Christ.

The next region alluded to was the Wharf; near the end of which, two shops are in operation, where sail-

ors and others find the means of intoxication. One of these is kept by an officer of the Customs, and the merchants engaged in the shipping business will bear ample testimony to the fact, that these shops are the means of immense mischief to the sailors, and serious hindrance and damage to themselves. At the head of the wharfs number more may be found, together with several large and extensive wholesale establishments from which the liquid death is rolled out by hundreds of hogsheads—These wholesale stores are owned and kept by men who claim to be respectable, and some of whom profess the religion of Christ; and yet not a day passes but before their own eyes is exhibited, in and about the miserable rum holes around them, the most loathsome spectacles of drunkenness. Thus they see from necessity, the murderous fruits of their guilty traffic. A gentleman doing business in that region, observed a few days since, that whenever there was some little excitement in the street, great numbers of miserable drunkards come out from these shops, exhibiting to a looker-on sad evidence of the dire consequences of the rum traffic.

During last summer, one of the merchants on the wharf, sent into the country for a man to go to sea in his vessel. The man was known to be intemperate. He came, and before going on board, stopped at some of these shops and procured a jug of rum. He managed to get the rum on board of the vessel without the knowledge of the owners, who he knew did not allow any liquor on board. The vessel had been to sea but a few days, before this man got drunk, fell from the yard arm over board, and that was the last of him. About the same time a man also known to be intemperate, purchased from some one of the places in this region, rum enough to make him drunk: started from the wharf in his canoe for the opposite shore, and no more was heard of him until his lifeless corpse was taken from the water. He left a wife and children, whose tears and sufferings will be recognized in heaven as testimonies against the accursed business of selling rum. The question, Who killed these men? will be decided in another world.

From this region we proceed to speak of another cluster of these wretched rumeries, a little above at the juncture of several streets. In this neighborhood there are not less than 5 or 6 places where liquor is sold by the glass. It is said that one of these has recently been purified; the proprietor, however, becoming satisfied, so many bad debts being made from among his rum customers, that it was a dictate of prudence to give up the business. Early in the morning last summer, the writer saw a young man who for years has worked in this neighborhood, lounging about one of these shops; and as soon as the proprietor arrived, and before he took down his shutters, went in (doubtless) for his dram, as his habits are proverbially intemperate. At another, 5 persons were seen in one evening evidently intoxicated. This place is kept open sometimes, if not always, after midnight, and persons are sometimes seen there upon the Sabbath. At another, which is also kept open late, the same general business is carried on, with the addition of the enticement of oysters. From this place several persons came out, not long since, after 12 o'clock, Saturday night. They were very noisy, and commenced their drunken depredations by breaking the signs and lamps in the neighborhood. The watch interfered, and the proprietor of the shop stated that they had begun their operations in the shop by breaking dishes. There is one other shop in this region where oysters are also sold. The external appearance of this place is extremely bad, and its internal character is probably no better. Liquor is here sold by the glass, and gaming is also practised, but we have as yet no positive proof that money is staked, although there is but little doubt of the fact. The shop is accessible on Sunday evening, if not through the day.

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Passing up from this place, we next come to a grocery store kept by a communicant in one of our churches; where from the back door liquor is freely dealt out by the glass. A poor inebriate who had been sick, and was pronounced by his friends to be burnt up with liquor, and evidently near to death, did, after partially recovering, go to this shop and procure another draught of that burning poison which had already nearly burnt out his vitals. But this is only one instance, among the many that can be proved, of the open violations of law both human and divine, which have here been perpetrated.

Farther up in the same street several other shops may be found. Between Chapel and Elm street not less than four are regularly pouring out the stream of death. One of them is believed to be accessible through its back door upon the Sabbath day. Near the door of another a drunken woman was picked up, who had been furnished with a dram by the keeper of the shop. The present and former keepers of these places cannot be unconscious of the tendencies of their business, since more than one have died in their immediate neighborhood, within a year or two past, from the direct influence of strong drink; and others still living are suffering from the same unhappy cause. To them,—*the keepers of these shops*—we have a right to look as the authors of this mischief; and the widows, and orphans, and others who are among the sufferers, need not reproach themselves if they have done their duty; but they may—they ought to entertain a feeling of holy indignation towards these authors of their sorrow.

Not far from here (we mourn over the fact) a store is kept by professors of religion, where this rum-selling business vigorously prosecuted. Liquor is here sold by the glass in violation of law; it is also sold by measure. It is not long since a woman, evidently poor, was seen to go into this store and knock upon the counter. The knock was understood. One of the proprietors took her little bottle, filled it, took her money, and she departed without a word passing between them. These men have been labored with by their brethren; they have been prayed for and importuned to desist. They know that the church to which they belong, almost to a man, mourn over the course they are pursuing, and anxiously desire them to stop. But it is all in vain, and we are fearful that they have so braced themselves against the truth, that they will go down to the grave with the guilt upon them of having been instrumental in destroying the lives and souls of their fellow men. If their brethren, or the ministers of Christ, denounce the rum traffic, they in turn denounce them. Again and again has one of our faithful ministers been denounced as the most infamous blackguard that walks our streets, for telling the truth in reference to this business. These unfortunate men have had striking illustration near home of the awful tendencies of dram drinking, and while their own friends are suffering this moment the sad consequences, they with coldness are pursuing a business directly tending to produce the same dreadful evils upon others. If their eyes could be opened, and they be persuaded to take a stand becoming them as men, to say nothing of their professions, the fatal influence of "rum-selling Christians" would nearly be removed from among us; and they would then co-operate in spreading the triumphs of the Temperance reform.

Still further up the same street two or three other rum shops are scattering in their neighborhood the seeds of disease, poverty and death. One of them is kept by a man who is himself a melancholy victim of the guilty traffic. He has an interesting family, who are suffering from his business and his habits; for it is said that his own children are compelled to act as clerks in the shop, to deal out to others the drunkard's drink. This shop is kept open late, like most of the others, and is frequented by those whose families are known to be sufferers by

their drunken habits. The neighbors of these shops state that their character is decidedly bad; and that in many respects they, or one of them at least, must be regarded as a regular nuisance. There is one circumstance in regard to this section of the town which deserves notice, and which subjects to great inconvenience all those who do not wish to trade at rum stores. There is not in this whole section of the town, east of State and north of Chapel street a single grocery store, to our knowledge, where rum is not sold. The same is not true of any other part of the city. It is to be hoped that some one will speedily fit up a store in this quarter where the necessities of life may be obtained without traveling to some other part of the town, or what is worse, going through brandy and water to obtain them. There are two shops in the lower part of Grand street, several in the region of Brownterville, and others scattered in different parts of that interesting section of our growing city. There are our manufactories, with their hundreds of workmen and their families, among whom these shops are sending out their deadly poisons. It is a melancholy fact, that wherever the enterprise of citizens is at work by the establishment of factories, the erection of dwellings, &c., there the death-dealing grocer locates himself, and by mixing up the necessities of life with his intoxicating liquors, all arrayed behind the same counter, the rising community around him are tempted, and many of them ruined. The same is true of the upper part of the town. In Broadway from 4 or 5 establishments the inhabitants of that quarter can be, and many of them are supplied with the potations of the drunkard. Two or three of these places sell large quantities by the glass; and one of them is open on the Sabbath. The wholesale business is also done here on a large scale. Two splendid stores erected for the purpose, vie with each other in the amount of their sales. The farmer carries from these places a poison, the influence of which is blighting the fairest prospects of his family and destroying the peace of neighborhoods and towns. Of other parts of our town similar statements might be made; but our citizens know the facts, although it is believed that they do not think of them. I wish to close these statements by two or three remarks.

The object of these disclosures is not to irritate, nor coerce beyond the necessities of the case. We wish to use against the evil with which we are contending, the weapons of light and love. The skillful physician called to operate upon a corrupt and dangerous wound, does not for fear of inflicting pain, attempt to heal it over, but probes it to the center, and by such means, in due time, restores the patient to sound and vigorous health. So would we expose to those concerned, the real enormities which result from their business, and so expose them as to be understood, and by thus flashing light upon their consciences, endeavor in love to do them a good. The human mind is so constituted that whenever interest is involved, nothing short of pungent and stirring truths can affect it. We want them to *think*; and if we know our own hearts, their good and happiness is one of our most prominent objects; and we hope to obtain that, by arousing their dormant sensibilities and consciences to thought and action.

The influence of argument and entreaty alone cannot remove the evil. There are men who so conscientious are blunted by long continuance in this traffic, that this kind of influence will rarely affect and reform them. Such doubtless is the fact with some of the keepers of these shops. What then must be done? We must resort to the arm of the law. The people must be protected in their moral and social rights, and those who are exerting an influence against them must be put down. The time has now arrived to determine the question. "The sword of Justice has been unsheathed, and will

not return again to its scabbard until they or we are the victors."

The reign of the monster, *Intemperance*, shall close,  
For thousands of freemen against him declare;  
What power shall protect him? what arm interpose  
To save his proud realm from the spoils of the war?  
Too long unmolested his empire has stood,  
While millions have fallen by his pestilent breath,  
Or sunk in the waves of a poisonous flood,  
Down, down to the regions of darkness and death.

The reign of the monster, *Intemperance*, shall close,  
And freedom, and virtue, and health shall prevail;  
The desert shall blossom and bud as the rose,  
And incense be wafted on every gale:  
He trembles, he rages, he rushes to arms,  
But numbers on numbers his prowess despise;  
His ranks are retreating; now fill'd with alarms  
He sinks in the combat, no more to arise.

The Temperance cause is now ostensibly supported and carried on by different classes of professed friends, all actuated by different motives. The characteristics of the several classes are developed by their conduct.

**THE FIRST CLASS** are those who are actuated by pure benevolence. They aim at the extermination of the evil. They are, and from the nature of the case must have been the pioneers in the cause. They act upon the principle of the apostle in Romans xiv. 21, and Cor. viii. 13. "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

**THE SECOND CLASS** are those who yield to the demands of conscience in joining the temperance society. They were never moved by love to the cause, or by a benevolent desire and a self-consecrating determination to rid the world of intemperance. But they were driven by the light poured in upon their consciences until they could no longer resist it.

**THE THIRD CLASS** yield to public sentiment, and give up what is disreputable. When the first class succeed in enlisting a large portion of the second, the union of these two creates a public sentiment that brings in the third. They do not come into the movement because they are benevolent, nor because they are conscientious, but because they cannot stand against it.—*Finney.*

#### PERFECTIONISM.

This thing of Perfectionism is an affair which will happen now and then. The previous condition, the predisposing cause of it in community, is Ultra-Calvinism, taking the form of Antinomianism. It commences by a reaction, more or less thorough-going toward or into Arminianism. Next, the theoretic possibility of becoming perfect is embraced as a speculative truth. Next, it is reduced to the pretended practice by persons who think they give themselves up, unreservedly, to be guided by the immediate suggestions of the Spirit, accompanied by the belief that they can tell a movement of the Spirit by the *feeling* of it. Next, which is scarcely another step, they believe themselves inaccessible to temptation; either because they have become so holy that the devil can have no access to them, or because they can tell the movements of the Spirit, from every thing else so easily and infallibly. Next, certain feelings which some of the male and female members of the sect have for each other, being of this nature, not of hate, but of love, are taken for motions of the Spirit,

and followed accordingly, ending, theoretically, in certain nonsense about spiritual marriage, and practically in the grossest licentiousness. This is the last stage of the disease. Those who have not yet joined them understand their character, and they cease to make proselytes. They themselves (that is, such of them as are not really insane,) become undeceived. Some few, very few, probably, who have not been quite so "perfect" as the rest, recover so much of their Christian character as to be tolerable; others take up the business of religious imposture as a trade; and the greater part become avowed infidels. Some years since we watched the progress of one little sect of Perfectionists through all these stages, from its predisposing cause to its final termination. Several months since we received a communication on good authority, stating that some of the Perfectionists of this day had begun to practice their spiritual marriage very disreputably.—*Nashville paper.*

#### MR. FINNEY'S LECTURES ON CHRISTIAN DUTY. LECTURE VIII.

*Abridged from the Evangelist.*

**TEXT.**—Be not conformed to this world.—Romans xii. 2.

It will be recollectcd by some who are present, that some time since I made use of this text in preaching in this place, but the object of this evening's discourse is so far different that it is not improper to employ the same text again. The following is the order in which I design to discuss the subject of

#### CONFORMITY TO THE WORLD.

- I. To show what is *not* meant, and
- II. *What is* meant by the command in the text.
- III. To mention some of the reasons why this requirement is made upon all who will live a godly life.
- IV. To answer some objections that are made to the principles laid down.

I. I am to show what is *not* meant by the requirement, "Be not conformed to this world."

I suppose it is not meant, that Christians should refuse to benefit by the useful arts, improvements, and discoveries of the world. It is not only the privilege but the duty of the friends of God to avail themselves of these, and to use for God all the really useful arts and improvements that arise among mankind.

II. I am to show *what is* meant by the requirement.

It is meant that Christians are bound not to conform to the world in the three following things. I mention only these three, not because there are not many others, but because these are all that I have time to examine to-night; and further, because these are peculiarly necessary to be discussed at the present time. The three things are three departments of life, in which it is required that you be not conformed to this world. They are

#### BUSINESS—FASHION—POLITICS.

In all these departments it is required that Christians should not do as the world do, they should neither receive the maxims, nor adopt the principles, nor follow the practices of the world.

III. I am to mention some reasons for the command.

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pies, nor from the same motives, nor pursue your object in the same manner that the world do, either in the pursuits of business, or of fashion, or of politics. I shall examine these several departments separately.

**FIRST.—OF BUSINESS.**

1. The first reason why you are not to be conformed to this world in business, is that the principle of the world is that of supreme selfishness. Who does not know, that in making bargains, the business-men of the world consult their own interest, and seek their own benefit, and not the benefit of those they deal with? Who has ever heard of a worldly man of business making bargains, and doing business for the benefit of those he dealt with? No, it is always for their own benefit. And are Christians to do so? They are required to act on the very opposite principle to this; "Let no man seek his own, but every man another's wealth."

2. They are required not to conform to the world, because conformity with the world is totally inconsistent with the love of God or man.

The whole system recognizes only the love of self. Go through all the ranks of business-men, and you will find that one maxim runs through the whole—to **BUY AS CHEAP AS YOU CAN, AND SELL AS DEAR AS YOU CAN.** Now is this consistent with holiness, with the love of God or the love of man? Impossible! No two things can be more unlike.

3. These maxims, and the rules by which business is done in the world, are directly opposite to the gospel of Jesus Christ, and the spirit he exhibited, and the maxims he inculcated, and the rules which he enjoined that all his followers should obey, on pain of hell.

The religion of the gospel is to be like God, not only doing good, but enjoying it, joyfully going out of self to do good. This is the gospel maxim; "**IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.**" And again, "Look not every man on his own things, but every man also on the things of others."

4. To conform to the world in the pursuits of business, is a flat contradiction of the engagements that Christians make when they enter the church.

What is the engagement? Is it not, to renounce the world and live for God, and to be actuated by the Spirit of Jesus Christ. You profess not to love the world, its honors or its riches. Around the communion table, with your hand on the broken body of your Saviour, you avouch these to be your principles, and pledge yourself to live by these maxims. And then what do you do? Go away and follow maxims and rules gotten up by men whose avowed principle is the love of the world, and whose avowed object is to get the world.

5. Conformity to the world is such a manifest contradiction of the principles of the gospel, that sinners, when they see it, do not and cannot understand from it the true nature and object of the gospel itself.

How can they understand that the object of the gospel is to raise men above the love of the world, to live on totally different principles? Or know what is meant by heavenly mindedness, self-denial, benevolence, and so on?

6. It is this spirit of conformity to the world, that has already eaten out the love of God from the church.

Show me a young convert, while his heart is warm, and the love of God glows out from his lips. What does he care for the world? His religion has become the religion of conscience, dry, meager, uninfluential—any thing but the glowing love of God, moving in him to acts of benevolence.

7. This conformity to the world in business, is one of the greatest stumbling blocks in the way of the conversion of sinners.

What do wicked men think, when they see professing Christians, with such professions on their lips, and pretending to believe what the Bible teaches, and yet driving after the world, as eager as any body, making the best bargains, and dealing as hard as the most worldly? What do they think?

8. Another reason for the requirement, "Be not conformed to this world," is the immense, salutary, and instantaneous influence it would have if every body would do business on the principles of the gospel.

Just turn the tables over, and let Christians do business one year on gospel principles. It would shake the world. What effect did it have in Jerusalem, when the whole body of Christians gave up their business, and turned out *en masse* to pursue the salvation of the world? They were only a few ignorant fishermen, and a few humble women, but they turned the world upside down. Let the church live so now, and it would cover the world with confusion of face, and overwhelm them with convictions of sin. Only let them see the church living above the world, and doing business on gospel principles, seeking not their own interests but the interests of their fellow men, and infidelity would hide its head, heresy would be driven from the church, and this charming, blessed spirit of benevolence and love, would go over the world like the waves of the sea.

**SECONDLY.—OF FASHIONS.**

Why are Christians required not to follow the fashions of the world?

1. Because it is directly at war with the spirit of the gospel, and is *minding earthly things*.

What is minding earthly things, if it is not to follow the fashions of the world, that like a tide are continually setting to and fro, and fluctuating in their forms, and keeping the world continually changing? With the greater part of mankind fashion is every thing. The greater part of the community are not rich, and never expect to be, but they look to the world to enable them to make a *respectable* appearance, and to bring up their families in a *respectable* manner; that is, to *follow the fashions*. Nine-tenths of the population never look at any thing higher than to do as the world does, or to follow the fashions. For this they strain every nerve. And this is what they set their hearts on and what they live for.

2. To conform to the world is contrary to *their profession*.

They profess to renounce the pomps and vanities of the world, to repent of their pride, to follow the meek and lowly Saviour, to live for God. And now what do they do? You often see professors of religion go to the extreme of the fashion. And a Christian female dress-maker, cannot get employment even among professing Christian ladies, unless she follows the fashions in all their countless changes.

3. This conformity is a broad and complete approval of the spirit of the world.

All this waste of money and time and thought, all this feeding and cherishing of vanity and the love of applause the church sets her seal to, when she conforms to the world.

4. Nay, further, another reason is, that following the fashions of the world, professing Christians show that they do in fact love the world.

5. When Christian professors do this, they show most clearly that they love the praise of men.

It is evident that they love admiration and flattery, just as sinners do.

6. Conforming to the world in fashion, you show that you do not hold yourself accountable to God for the manner in which you lay out money.

You practically disown your stewardship of the wealth that is in your possession.

7. You show that reputation is your idol.

When the cry comes to your ears on every wind, from the ignorant and the lost of all nations, "Come over and help us, come over and help us," and every week brings some call to send the gospel, to send tracts and Bibles, and missionaries to those who are perishing for lack of knowledge, if you choose to expend money in following the fashions, it is demonstration that reputation is your idol. Suppose now, for the sake of argument, that it is not prohibited in the word of God to follow the fashions, and that professing Christians, if they will, may innocently follow the fashions, (I deny that it is innocent, but suppose it were,) does not the fact that they do follow them when there are such calls for money, and time, and thought, and labor to save souls, prove conclusively that they do not love God nor the souls of men?

Take the case of a woman, whose husband is in slavery, and she is trying to raise money enough for his redemption. There she is, toiling and saving, rising up early and sitting up late, and eating the bread of carefulness, because her husband, the father of her children, the friend of her youth is in slavery. Now go to that woman and tell her that it is innocent for her to follow the fashions, and dress and display like her neighbors—will she do it? Why not? She does not desire to do it. She will scarcely buy a pair of shoes for her feet, she grudges almost the bread she eats, so intent is she on her great object.

Now suppose a person loved God and the souls of men and the kingdom of Christ, does he need an express prohibition from God to prevent him from spending his money and his life in following the fashions?

8. By conforming to the world in fashion, you show that you differ not at all from ungodly sinners.

Ungodly sinners say, "I don't see but that these Christian men and women love to follow the fashions as well as I do." Who does not know, that this leads many to infidelity.

9. By following the fashions you are tempting God to give you up to a worldly spirit.

10. You tempt the church to follow the fashions.

Where the principal members in the church, and their wives and families are fashionable Christians, they drag the whole church along with them.

11. You tempt yourself to pride and folly and a worldly spirit.

Suppose a man that had been intemperate and was reformed, should go and surround himself with wine, and from time to time keep tasting a little;

does he not tempt himself? Now see that woman that has been brought up in the spirit of pride and show, and that has been reformed and professed to abandon them all. Let her keep all these trappings, and continue to follow the fashions, and pride will drag her backwards as sure as she lives.

12. You are tempting the world.

The very things that the world love, and that they are sure to have scruples about their being right, professing Christians fall in with and follow, and thus tempt the world to continue in the pursuit of what will destroy their souls in hell.

13. By following the fashions, you are tempting the devil to tempt you.

You open your heart to him. You keep it for him, empty, swept and garnished.

14. You lay a great stumbling block before the greatest part of mankind.

There are a few persons who are pursuing greater objects than fashion. But the great mass of the community are influenced mostly by these fluctuating fashions. To this class of persons it is a great and sore stumbling block, when they see professing Christians just as prompt and as eager to follow the changings of fashion as themselves.

15. Another reason why professing Christians are required not to be conformed to the world in fashion is, the great influence their going plain in fashion would have on the world.

How it would shame the world and convince the world that they were living for another object, for God and for eternity! How irresistible it would be! What an overwhelming testimony in favor of our religion! Now suppose this, coupled with all that is consistent and lovely in Christian character, and all that is zealous and bold in labors for the conversion of the world from sin to holiness. What an influence it would have! What thunders it would pour into the ears of the world, to wake them up to follow after God!

#### THIRDLY. IN POLITICS.

I will show why professing Christians are required not to be conformed to the world in politics.

1. Because the politics of the world are perfectly dishonest.

Who does not know that it is the purposed policy of every party to cover up the defects of their own candidate, and the good qualities of the opposing candidate? And is not this dishonest? And can a Christian do it, and keep a conscience void of offence?

2. To conform to the world in politics is to tempt God.

Christians are guilty of setting up rulers over them by their own vote, who do not fear nor love God, and who set the law of God at defiance, break the Sabbath, and gamble, and commit adultery, and fight duels, and swear profanely, and leave the laws unexecuted at their pleasure, and that care not for the weal or woe of their country, so long as they can keep their office. I say Christians do this. For it is plain that where parties are divided, as they are in this country, there are Christians enough to turn the scale in any election. Now let Christians take the ground that they will not vote for such a man, and no party could ever nominate such a character with any hope of success. But on the present system, where

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men will let the laws go unexecuted, and give full swing to mobs, or lynch-murders, or robbing the mail, or any thing else, so they can run in their own candidate who will give them the offices, any man is a knave that will do it, be he professor or non-professor. And can a Christian do this and be blameless?

2. By engaging with the world in politics, Christians grieve the Spirit of God.

3. By following the present course of politics, you are contributing your aid to undermine all government and order in the land.

Who does not know that this great nation now rocks and reels, because the laws are broken and trampled under foot, and the magistrate does not wish to put down disorder, or he temporizes and lets the devil rule. And can a Christian be consistent with his profession, and vote for such men to office?

4. You lay a stumbling-block in the way of sinners.

What do sinners think when they see professing Christians acting with them in their political measures, which they themselves know to be dishonest and corrupt?

5. You prove to the ungodly that professing Christians are actuated by the same spirit with themselves.

Who can wonder that the world is incredulous as to the reality of religion? from what they see in their lives that professors of religion do not themselves believe in it.

6. They show, so far as their evidence can go, that there is no change of heart.

7. Christians ought to cease from conformity to the world in politics, from the influence with such a course would have on the world.

Suppose Christians were to act perfectly conscientious and consistent in this manner, and to say, "We will not vote for any man to office, unless he fears God and will rule the people in righteousness."—Ungodly men would not set men as candidates, who themselves set the laws at defiance. No. Every candidate would be obliged to show that he was prepared to act from higher motives, and that he would lay himself out to make the country prosperous, and to promote virtue, and to put down vice and oppression and disorder, and to do all he can to make the people happy and HOLY! It would shame the dishonest politicians, to show that the love of God and man is the motive that Christians have in view. And a blessed influence would go over the land like a wave.

IV. I am to answer some objections that are made against the principle here advanced.

1. In regard to business.

OBJECTION. "If we do not transact business on the same principles on which ungodly men do it, we cannot compete with them, and all the business of the world will fall into the hands of the ungodly. If we pursue our business for the good of others, if we buy and sell on the principle of not seeking our own wealth, but the wealth of those we do business with, we cannot sustain a competition with worldly men, and they will get all the business."

Let them have it, then. You can support yourself by your industry in some humbler calling, and let worldly men do all the business.

OBJECTION. "But then, how should we get money to spread the gospel?"

A holy church, that would act on the principles of the gospel, would spread the gospel faster than all the money that ever was in New York, or that ever will be.

OBJECTION. "But we must spend a great deal of money to bring forward an educated ministry."

Ah! if we had a *holy* ministry, it would be far more important than an educated ministry. God forbid that I should undervalue an educated ministry. Let ministers be educated as well as they can, the more the better, if they are only holy enough. But is it all a farce to suppose that a literary ministry can convert the world. Let the ministry have the spirit of prayer, let the baptism of the Holy Ghost be upon them, and they will spread the gospel. Only let Christians live as they ought, and the church would shake the world.

2. In regard to Fashion.

OBJECTION. "Is it best for Christians to be singular?"

Certainly, Christians are bound to be singular.—They are called to be a peculiar people, that is, a singular people, essentially different from the rest of mankind. To maintain that we are not to be singular, is the same as to maintain that we *are* to be conformed to the world. "Be not singular," that is, Be like the world. This is the direct opposite to the command in the text.

OBJECTION. "But if we dress plain, the attention of people will be taken with it."

The reason of it is this, so few do it that it is a novelty, and every body stares when they see a professing Christian so strict as to disregard the fashions. Let them all do it, and the only thing you show by it is that you are a Christian and do not wish to be confounded with the ungodly.

OBJECTION. "But in this way you carry religion too far away from the multitude. It is better not to set up an artificial distinction between the church and the world."

The direct reverse of this is true. The nearer you bring the church to the world, the more you annihilate the reasons that ought to stand out in view of the world, for their changing sides and coming over to the church. Unless you go right out from them, and show that you are not of them in any respect, and carry the church so far as to have a broad interval between saints and sinners, how can you make the ungodly feel that so great a change is necessary.

OBJECTION. "But this change which is necessary is a change of heart."

True; but will not a change of heart produce a change of life?

OBJECTION. "You will throw obstacles in the way of persons becoming Christians. Many respectable people will become disgusted with religion, and if they cannot be allowed to dress and be Christians, they will take to the world altogether."

This is just about as reasonable as it would be for a temperance man to think he must get drunk now and then, to avoid disgusting the intemperate, and retain his influence over them.

OBJECTION. "Is it not better for us to disregard this altogether, and not pay any attention to such little things, and let them take their course; let the milliner and mantua-maker do as they please, and follow the usages of society in which we live and the circle in which we move?"

Why, the way to show your abhorrence of ardent spirits is to drink it! And so the way to show your abhorrence of the world is to follow along in the customs and fashions of the world! Precious reasoning, this.

**OBJECTION.** "No matter how we dress, if our hearts are right!"

Your heart right! Then your heart may be right when your conduct is all wrong. What is outward conduct, but the acting out of the heart? If your heart was right, you would not wish to follow the fashions of the world!

**OBJECTION.** "What is the standard of dress? I do not see the use of all your preaching, and laying down rules about plain dress, unless you give us a standard."

This is a mighty stumbling block with many. But to my mind the matter is extremely simple. The whole can be comprised in two simple rules. One is, Be sure in all your equipage and dress and furniture to show that you have no fellowship with the designs and principles of those who are aiming to set off themselves and to gain the applause of men.—The other is, Let economy be first consulted, and then convenience. Follow Christian economy, that is, save all you can for Christ's service. And then let things be as convenient as Christian economy will admit.

**OBJECTION.** Would you have us all turn Quakers, and put on their plain dress?"

Who does not know, that the plain dress of the Quakers has won for them the respect of all the thinking part of the ungodly in the community? Now if they had coupled with this the zeal for God, and the weanedness from the world, and the contempt for riches, and the self-denying labor for the conversion of sinners to Christ, which the gospel enjoins, and the clear views of the plan of salvation which the gospel inculcates, they would long since have converted the world.

**OBJECTION.** "Would you make us all Methodists?"

Who does not know that the Methodists, when they were noted for their plain dress, and for renouncing the fashions and show of the world, used to have power with God in prayer? And that they had the universal respect of the world as sincere Christians? And who does not know that since they have laid aside this peculiarity, and conformed to the world in dress and other things, and seemed to be trying to lift themselves up as a denomination, and gain influence with the world, they are losing the power of prayer?

**OBJECTION.** "We may be proud of a plain dress as well as a fashionable dress. The Quakers are as proud as we are."

So may any good thing be abused. But that is no reason why it should not be used, if it can be shown to be good.

**OBJECTION.** "This is a small thing, and ought not to take up so much of a minister's time in the pulpit."

This is an objection often heard from worldly professors. But the minister that fears God will not be deterred by it. He will pursue the subject, until such professing Christians are cut off from their conformity to the world or cut off from the church. It

is not merely the dress, as dress, but it is the great stumbling block in the way of sinners. How can the world be converted, while professing Christians are conformed to the world?

**OBJECTION.** "But if we dress so, we shall be called fanatics."

Whatever the ungodly may call you, fanatics, Methodists or any thing, you will be known as Christians, and in the secret consciences of men will be acknowledged as such. It is not in the power of unbelievers to pour contempt on a holy church, that are separated from the world. Depend upon it, if Christians would live so, the last effort of hell would soon be expended in vain to defeat the spread of the gospel. Wave after wave would flow abroad, till the highest mountain tops were covered with the waters of life.

### 3. In regard to politics.

**OBJECTION.** "In this way, by acting on these principles, and refusing to unite with the world in politics, we could have no influence in government and national affairs."

I answer, first, It is so now. Christians, as such, have no influence. There is not a Christian principle adopted because it is Christian, or because it is according to the law of God.

I answer, secondly, If there is no other way for Christians to have an influence in the government, but by becoming conformed to the world in their habitual principles and parties, then let the ungodly take the government and manage it in their own way, and do you go and serve God.

I answer, thirdly, No such result would follow.—Directly the reverse of this would be the fact. Only let it be known that Christian citizens will on no account assist bad men into office; only let it be known that the church will go only for men that will aim at the public good, and both parties will be sure to set up such men. And in this way, the church could legitimately exert an influence by compelling all parties to bring forward only men who are worthy of an honest man's support.

**OBJECTION.** "In this way the church and the world will be arrayed against each other."

The world is too selfish for this. You cannot make parties so. Such a line can never be a permanent division. For one year, the ungodly might unite against the church, and leave Christians in a small minority. But in the end, the other would form two parties, each courting the suffrages of Christians, by offering candidates such as Christians can conscientiously vote for.

### REMARKS.

1. By non-conformity with the world, you may save much money for doing good.

2. By non-conformity to the world, a great deal of time may be saved for doing good, that is now consumed and wasted in following the fashions, and obeying the maxims, and joining in the pursuits of the world.

3. At the same time, Christians in this way would preserve their peace of conscience, would enjoy communion with God, would have the spirit of prayer, and would possess far greater usefulness.

—Now do you believe, that God commands you not to be conformed to the world? Do you believe it? And DARE YOU obey it, let people say what

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## RELIGIOUS INTELLIGENCER.

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they will about you? Dare you now separate yourselves from the world, and never again be controlled by its maxims, and never again copy its practices, and never again be whiffled here and there by its fashions? I know a man that lives so, I can mention his name, he pays no attention to the customs of the world. And what is the result? Wherever that man goes, he leaves the impression behind that he is a Christian. O, if one church would do so, and would engage in their business, they would turn the world upside down. Will you do so? Will you break off from the world now, and enter into covenant with God, and declare that you will *dare* to be singular enough to be separate from the world, and from this time set your faces as a flint to obey God, let the world say what they will? Dare you do it? Will you do it?

## FATHER PRAY FOR ME.

The force of the obligation by which parents are bound to set a pious example before their children, and to give them religious educations, may be in a degree illustrated by the following facts which took place in the house of Mr. G., distantly related to some members of the writer's family. He was in easy circumstances of property, and held a respectable station of life. His character for probity and honor, was high; and few men have enjoyed more fully the confidence of all, than did Mr. G. In his domestic relations, he was courteous, kind, and dignified. But all his high morality was of this world, and not of the gospel. Except when visited by the preacher of a neighboring church, or some other pious friend, his house knew not the sound of prayer. Religious conversation was almost as rare, though usually on the Sabbath he would be reading the Bible or some religious work, the merits of which would call forth a casual remark. At the time to which my history refers, his eldest son, C., was about eighteen years of age, and till then remarkably healthy and athletic; but now was he visited by a severe attack of typhus fever. The progress of the disease was rapid, and in a comparatively short time fatal symptoms were very evident. This information was in the evening communicated to Mr. G. and in the course of the night to his son. He received it with surprise, but entire composure. He inquired for his father, but hearing he was asleep, chose not to wake him.

Before day, however, the father was at the side of the sick bed, when a dialogue commenced in nearly the following words:—“Father,” said the young man, “the doctors tell me I must die, they say they can do no more for me.” “I know it.” “Well father, I have one, and but one favor to ask you—will you grant it?” “I will, my son, if it is possible; ask me any thing I can do—it shall be done.” “Father! I want you to kneel down by my bedside and pray for me!” “I can't my son, —I can't!” “Do, father, pray for me!—You never prayed for me in the world; pray for me while I can yet hear—I can't, my son—Oh I can't.” “Dear father—you never prayed for me—this once! O don't let me die without my father's prayers.” In an agony of weeping, the father rushed out of the room. The otherwise kind and indulgent parent had thus long neglected with his own soul, the soul of that beloved son, and now could not find a heart to grant his dying request for one father's prayer to the Father of mercies.

Would that parents would remember that they must meet their children in the awful judgment. Would they could be induced to ask themselves whether they can calmly determine to part with their children in death, without having ever led them to a throne of mercy.

## RULES FOR MECHANICS, MERCHANTS, &amp;c.

I must be industrious, neat and orderly in my shop or store.

I must have order in the general arrangement of my business.

I must study economy in all my expenses.

I must pledge my purse, my time and my influence, for the preservation of order, intelligence, morality, and religion in the community.

I must identify myself with all the interests of the community.

I must be temperate in all things—govern my passions, and regulate all my appetites.

I must be scrupulously honest, and beware of the maxim so common, “No principle in trade.”

## NURSERY MAXIMS.

Judicious mothers will always keep in mind that they are the first book read and the last laid aside in every child's library. Every look, word, tone and gesture, nay even dress makes an impression.

Remember that children are men in miniature—and though they are childish and should be allowed to act as children, still all our dealings with them should be manly though not morose.

Be always kind and cheerful in their presence—playful, but never light, communicative but never extravagant in statements, nor vulgar in language nor gestures.

Before a year old entire submission should be secured: this may be often won by kindness, but must sometimes be exacted by the rod, though one chastisement I consider enough to secure the object. If not, the parent must tax himself for the failure, and not the perverseness of the child. After one conquest, watchfulness, kindness and perseverance will secure obedience.

Never trifle with a child nor speak beseechingly to it when it is doing any improper thing, or when watching an opportunity to do so.

Always follow commands with a close and careful watch, until you see that the child does the thing commanded—allowing of no evasion, nor modification unless the child ask for it, and it is expressly granted.

Never break a promise made to a child, or if you do, give your reasons, and if in fault, own it, and ask pardon if necessary.

Never trifle with a child's feelings when under discipline.

Children ought never to be governed by the fear of the rod or of private chastisements or of dark rooms.

Correcting a child on suspicion or without understanding the whole matter is the way to make him hide his faults by equivocation or a lie—to justify himself—or to disregard you altogether because he sees that you do not understand the case and are in the wrong.—*Rel. Mag.*

## PRESIDENT EDWARD'S RESOLUTIONS.

Being sensible that I am unable to do any thing, without the help of God, I do humbly entreat him, by his grace, to enable me to keep these RESOLUTIONS, so far as they are agreeable to his will, for Christ's sake.

*Remember to read over these resolutions once a week.*

Resolved, that I will do whatsoever I think to be most to God's glory, and my own good, profit, and pleasure, in the whole of my duration; without any consideration of the time, whether now, or never so many myriads of ages hence. Resolved to do what I think to be my duty, and most for the good and advantage of mankind in general. Resolved to do this, whatever difficulties I meet with, how many, and how great soever.

Resolved to be continually endeavoring to find out

some new invention and contrivance to promote the forementioned things.

Resolved, never to do any manner of thing, whether in soul or body, less or more, but what tends to the glory of God; nor be, nor suffer it, if I can avoid it.

Resolved never to lose one moment of time; but improve it the most profitable way I possibly can.

Resolved, to live with all my might while I do live.

Resolved never to do any thing which I should be afraid to do if it were the last hour of my life.

Resolved, to think much on all occasions of my own dying, and of the common circumstances which attend death.

Resolved, when I think of any theorem of divinity to be solved, immediately to do what I can towards solving it, if circumstances do not hinder it.

Resolved, to be endeavoring to find out fit objects of charity and liberality.

Resolved, never to do any thing out of revenge.

Resolved, never to suffer the least emotions of anger to irrational beings.

Resolved, that I will live so as I shall wish I had had done, when I come to die.

Resolved, to live so at all times, as I think best in my most devout frames, and when I have the clearest notions of the things of the gospel and another world.

Resolved, to maintain the strictest temperance in eating and drinking.

Resolved, never to do any thing, which if I should see in another, I should count a just occasion to despise him for, or to think any way the more meanly of him.

Resolved, to obtain as much happiness to myself in the other world as I possibly can, with all the power, might, vigor, vehemence, yea violence I am capable of, or can bring myself to, any way that can be tho't of.

Resolved, frequently to take some deliberate action, which seems most likely to be done for the glory of God, and trace it back to the original intentions, designs, and ends of it; and if I find it not to be for God's glory, to repute it a breach of the fourth resolution.

Resolved, whenever I do any conspicuously evil action, to trace it back till I come to the original cause; and then both carefully endeavor to do so no more, and fight and pray with all my might against the origin of it.

#### *For the Intelligencer.*

#### IMPORTANCE OF THE CHURCH.

It is not surprising that infidels, and those who are abandoned to licentiousness and intemperance, and the grosser vices, should revile and deny the *Church of Christ*. Neither is it a matter of surprise, that the externally moral and upright, when closely pressed with the truth, should sometimes join them in the outcry. For the church is arrayed on the side of God against them, and condemns them. Their own consciences also are with the church in carrying on the war against their conduct. But that professedly good men should join them, and array whatever influence they may possess against the cause of Christ, may well excite our astonishment and grief. Nevertheless thus it is. Some who have long maintained a respectable standing in the Christian community, become strangely censorious. They are disposed to act as judges of all. They are exclusive in their pretensions to piety. At

least, they would exclude all except those of their own stamp. For some reason, their hostility is directed against the *Church*. They unite with the wicked in decrying it. Thus they please the wicked, and possibly exalt themselves in their estimation. The fact that they thus join the wicked, and are pleased with their popularity, might show them, if they would observe it, that their own hearts are in a lamentably low state.

Sometimes also when a preacher becomes very much interested in the condition of false professors in his church, and earnestly desirous of their reformation and of the purity of the church, plainly reproves them of their sins, the ungodly will pervert his statements, and misapply them to the whole church as a body, when the preachers made no such application; and thus they make him countenance their wicked sneers and opposition against the professed people of God.

Editors of religious journals, with an over-heated zeal upon some particular subject, sometimes also treat the church in that manner, which well suits the ungodly.

Are not such railings at the church unhappy; ay, wicked?

Now it is admitted, that there are individuals enrolled as members of the churches, who are not Christians, and who have never been in fact separated from the company of the ungodly. Do these constitute the Church? If so, then let it be decried. Let it be placed upon an equality with all who are enemies of God. But do they constitute the church of Christ? No. The church of Christ is composed of those, and those only, who are indeed Christians, and who profess themselves to be such. An enemy of Christ does not become religious, by making a profession of religion. A devil enrobed in a church, is as really a devil as one out of it. Judas, when numbered among Christ's disciples, was the same at heart, which he ever had been. Let not the hypocrite and the ungodly be spared, or countenanced in sin, even although they have made a profession of religion. Let all proper means be used for their conversion and salvation. But let them not be treated or regarded as the church of Christ. Let them not be called the church, or the idea entertained, that they, in fact belong to it.

The church of Christ, as has been already remarked, is composed of those, and those only, who are indeed Christians and profess themselves to be such. Those who attack it, attack "the pillar and the ground of the truth." They attack the body that Christ loves, and for which he gave himself up to the sufferings of death. They attack the body which is to show the manifold wisdom of God to principalities and powers in heavenly places, according to the eternal purpose, which he purposed in Christ Jesus our Lord. Who can read those parts of the New Testament, in which the real church of Christ is spoken of, and not feel that it ought to be respected and honored? We are commanded to respect civil magistrates as ministers of God. They are appointed for the punishment of evil-doers, and for the praise of them that do well. But how much more to be respected is the church of God, which, with his blessing, is to diffuse the principles of the Gospel over the whole world?

The influence of those professedly good men, who attack the church in the manner described, is most unhappy. Their course is fitted to destroy, in the minds of many, who make no pretensions to religion, a high regard for the church and religious institutions. And when once an individual has lost that high respect and reverence for religious things, an important hold upon his mind is destroyed. How can a man be made to feel the importance of religion, who has lost his respect for it? How can an individual be made to feel the necessity of being one of the true people of God, and professing to be such before the world, who has no respect for the church? They diminish, if they do not

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utterly destroy the influence of the church over the ungodly. They will feel that the church and themselves are upon an equality. All who are aiding to destroy the influence of the church of Christ, are aiding not the cause of God, but of Satan.

But the effect of their conduct upon the church itself will be unpleasant. The hearts of Christians are depressed. They are grieved. They feel that their influence is needlessly injured.—They acknowledge, that many professors of religion deserve the most keen reproof; but they feel that they ought to be *reproved as such*. They dislike to oppose those who condemn the wickedness of some professors of religion, lest they should seem to countenance iniquity; and yet they feel that such are grievously destroying their own influence. While they see them professedly tearing with one hand and building up with the other, they feel that they are tearing down with both hands, and they are grieved. While they are so diligent in fault-finding, and censuring others and railing at the church, they themselves may be the great obstacles in the way of a blessing upon the church.

R. E.

*For the Intelligencer.*

## CHRISTIAN UNION.—No. 4.

## Terms of Denominational Union.

The subject of Denominational Union has long been agitated. It has engaged the attention of many pious and enlightened Christians, and called forth some contributions of persevering individual effort directed to its attainment. This subject however has been found to be encumbered with several difficulties. A prominent one meeting the experimenter at the very outset of his exertions, has been that of devising any practicable terms of union in which a general agreement can be obtained.

Each denomination has anticipated a time of greater union by others becoming converted to its own particular sentiments and usages. Effort and expectation have been directed rather to an extermination of denominational differences, than to the promotion of any intimate and general union while those differences continue. This is undoubtedly an error. However important the extermination of denominational differences may be, it is under existing circumstances an utterly hopeless enterprize. There is no prospect of success in it, either in the present age or within any moderate period of future years.

Denominational distinctions have acquired a degree of rigidity and permanency of character, that set the ordinary principles of revolution and combination, utterly at defiance. You might as well propose to unite all nations under our system of government and in our political creed, as to concentrate the different denominations of Christians into one. Nothing but a special interposition of God can effect this; and that we are not at present authorized to expect.

We are therefore compelled to seek for a union of different denominations as such; or else for no general union at all. On what terms can we have any hope of success in this enterprize? To this inquiry let the attention of the wise and discerning be called. This problem let them solve as preliminary to every extended or successful effort in the cause under discussion. The following positions are submitted for consideration, as among the fundamental principles relating to this subject.

There must be a mutual recognition of each others claims to the character of a Christian church having valid ordinances. Without this, union is impossible. This recognition of church character in respect to sister denominations, is analogous to that of Political Independence in respect to nations. An acknowledgement of a Nation's Independence is one of the first acts

of International amity, and the basis of all others. Without this there can be no International friendship, or alliances of any legal character. Those professedly Christian denominations to which we cannot concede the character of true Christian churches having valid ordinances, we cannot unite with, in any proper sense or on any reasonable terms. This concession however is generally and freely made by several Protestant churches to each other. Further consideration of the topic to which it relates would probably diminish the exceptions to it among those churches who hold the vital articles of the Christian faith.

2. Each denomination must be allowed to hold and teach all its peculiar sentiments and usages, without thereby giving offence to others. The idea that union can take place only by a mutual compromise, in which, each denomination concerned shall engage to give up or keep back the exhibition and enforcement of some of its cherished sentiments or usages, is utterly visionary. Such a compromise can never be obtained, and I suppose ought never to be asked. We are not at liberty to withhold what we suppose to be a part of Evangelical Truth, or to renounce those usages, which, from the best light we can obtain, appear to us conducive to the promotion of piety and the upbuilding of the church of God in the world.

Concessions in respect to doctrine or discipline for the sake of denominational union, need not be asked. A consent to treat with each other as independent though perhaps somewhat erring branches of the church of Christ, is sufficient. And this may be justly claimed as a manifest and universal duty. Those whose ecclesiastical character we have reason to believe Christ acknowledges, we ought to acknowledge and no others. To that extent union ought to be cultivated, but no farther.

AMBROSE.

## INTOLERANCE.

We discover little knowledge of human nature, if we ascribe to *constitutions* the power of charming to sleep the spirit of intolerance and exclusion. Almost every other bad passion may be put to rest;—and for this plain reason, that *intolerance* always shelters itself under the name and garb of *religious zeal*. Because we live in a country where the gross, outward, visible chain is broken, we must not conclude that we are necessarily free. There are chains, *not made of iron*, which eat more deeply into the soul. An *espionage of bigotry* may as effectually close our lips and chill our hearts, as an armed and hundred-eyed police. \* \* \* We say we have no Inquisition. But a sect, skilfully organized, trained to utter *one cry*, combined to cover with reproach whoever may differ from themselves, to drown the free expression of opinion by denunciations of *heresy*, and to strike terror into the multitude of *joint and perpetual menace*,—such a sect is as pernicious and paralyzing to the intellect as the Inquisition. It serves the minister as effectually as the sword. One of the strongest features of our times, is the tendency of men to think and act in *crowds*, to sacrifice individuality, to identify themselves with parties and sects. Let us not forget, that *coalitions* are as practicable in *church* as in *state*; and that *minor differences*, as they are called, may be sunk for the purpose of *joint exertions against the common foe*. Happily the spirit of the people, in spite of all narrowing influences, is essentially liberal. *Here lies our safety.*

Dr. Channing.

For modes of faith let graceless bigots fight;  
He can't be wrong whose life is in the right.

FARMINGTON, Feb., 1836.

*To the Editor of the Religious Intelligencer.*

Much has been said and published respecting the Anti-Abolition meeting in this town, held on the 13th instant; and some things that are calculated to make wrong impressions upon the public mind.

The meeting was got up, it is true, by those opposed to Abolitionists, but many who signed the call and attended the meeting, were not opposed to the principles of the Abolitionists; so that the vote which was declared *almost unanimous*, was confined to those who attended and acted in the meeting, upon the principles contained in the notice of the meeting, which is as follows:—

"There will be a meeting of the inhabitants of this town, *opposed to the measures of the Abolitionists*, at Union Hall on Wednesday the 13th inst., at 1 o'clock P. M., at which time several addresses may be expected. A punctual attendance is requested."

Farmington, Jan. 9, 1836."

This meeting, as will be seen by the notice, was opposed to the "measures of Abolitionists," and what were these measures? Why they were inviting the inhabitants of this town, to hear lectures on the subject of Slavery; which right or privilege was *boldly denied*, in the article which was published in the Patriot and Democrat of the 16th Jan., and the publication and circulation of Anti-Slavery periodicals condemned in the resolutions passed at said meeting, and afterwards published.

And it will be seen by the notice that no one could act, but those "*opposed to the measures of Abolitionists*"—consequently many who attended remained silent. Also it will be seen that Abolitionists were virtually excluded, so that no expression of theirs, however much desired, could be given. Some Abolitionists however, not seeing the notice, and having heard one read by the Prest., Gen. Solomon Cowles, in a society meeting a few days previous, attended. The notice was in substance as follows, viz.—"There will be a meeting on Wednesday the 13th inst., for the discussion of domestic Slavery. All are invited to attend."

Had this been the only object of the meeting, it would have been fully attended by abolitionists, and their principles firmly defended.

The following *call* for the meeting, was extensively circulated by some, and *signed* by most of the persons who were arrested as rioters.

"We the undersigned, inhabitants of the town of Farmington, deeply regretting the excitement that has been produced among us by agitating the subject of Slavery in public meetings, and feeling the impropriety of discussing that subject, while the only effect can be the disturbance of the peace of the community here, and exciting the indignation of the people in other parts of the U. S., do agree to meet at such time and place as may be hereafter designated, for the purpose of expressing our feelings and opinions publicly on the subject."

It will be seen that a meeting *thus brought together*, must have been of an *ex parte* character; and that no expression could there be given of the feelings and sentiments of the community generally.

#### *For the Religious Intelligencer.* PROPOSED ENLARGEMENT

##### OF MISSIONARY OPERATIONS.

For the last four years, the Prudential Committee have published at an early period in each year, an estimate, carefully prepared, of the missionaries needed during the year. Called to be agents of the Churches, in publishing the gospel to the perishing, and having peculiar advantages for a survey of the wide field to be

occupied, the Committee deem it not less their duty to give notice of the exigencies of the cause, and the movements of Divine Providence, as they call for additional laborers and increased contributions, than to apply to the best of their ability the resources entrusted to them.

In the performance of this duty, they present the following schedule, exhibiting, as in years past, not the whole number of laborers it would be desirable or practicable to send forth, if they could be obtained; but the number which seems indispensable, to strengthen existing missions, and to form new ones, if we would reap the fruit of previous toil, and follow the Great Captain of salvation, as he opens the way for the entrance of his gospel among the perishing.

*Number of Missionaries and Assistant Missionaries needed for 1836.*

Missionaries.	Needed.			Obtained.		
	Physicians.	Teachers.	Printers & Binders.	Physicians.	Teachers.	Printers.
Western Africa;—for Cape Palmas,	2	1	1	1	1	
European Turkey;—for Constantinople, Salonica, Greece, etc.	2	2			1	
Asia Minor;—for Scio, Caissares, Gallatia, etc.	6	2	2	3		
Syria;—for Jerusalem, Damascus, Mount Lebanon, etc.	4	3	1	1		
Nestorians of Persia,	1		1			
Mohammedans of Persia,	1	1				
Afghanistan, to explore,	1	1				
Tibet, to explore,	1	1				
Rajpoots, to be stationed at Ajmere, Maharatnas, with a view to new stations, Tamul people of Southern India, Singapore;—for the Chinese, Burmese, Malay, and Siamese languages—to take charge of the printing establishment and the Seminary, Siam.	5	1		1		
The Chinese;—to be acquiring the language and preparing for labor, Indian Archipelago;—for Sumatra, Nyasas, Celebes, Borneo, etc.	10	1	1	2	3	1
Sandwich Islands,	12	4		3	1	
Cherokees,	16	3	2	1	1	1
Choctaws,				1		
Creeks,				1		
Osages,				1		
Pawnees,				1		
Rocky-Mountain Indians,	10	2	10	2	1	
Souix,						
Ojibwas,	2	1	3			
New York Indians,						
Not designated,	107	29	50	11	22	5
					3	1
						25
						6

Making a total of one hundred and seven missionaries, and ninety male assistant missionaries.

To meet this demand, twenty-five missionaries and eight assistant missionaries, viz. six physicians, one teacher, and one printer, have offered their services, and have been appointed by the Committee; leaving a deficiency for the present year, of eighty-two missionaries, and an equal number of assistant missionaries; in all, one hundred and sixty-four.

Does this estimate seem lauge? Is the aggregate startling to any?

Let such examine the particulars. Let them consider the importance, absolute and relative, of each of the missions; the foundation laid for extended and successful labor at some of them, by years of patient, preparatory toil, with the blessing of the God of missions, so that the fields are now white unto the harvest; the necessity, where confidence in ancient forms of superstition and error has been shaken, to follow up impressions

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heart,

already made, by a clear and abundant exhibition of saving truth, lest a multitude of minds, partially enlightened, rush into infidelity, or fall back under the sway of old delusions. Let them compute the scores of millions of unevangelized men, who, by the Redeemer's last command, are certainly thrown upon the churches represented in this Board, to receive the gospel from us; and consider how fast these millions are passing away into the unseen world. Let them meditate on the glorious things spoken concerning Zion, and calculate in what ratio the efforts of Christians must increase, if by their agency these promises are to be fulfilled within a century to come. Let them mark the providential movements of Him who is King in Zion and Governor among the nations, as he prepares the way for the promulgation of the gospel.

Let them consider these things, and say, if one hundred ordained ministers, and an equal number of helpers, is too large an estimate for the churches represented in this Board to send forth during the present year.

Who can say how far the churches may even now lie under the frown of their Lord for their disobedience in this matter? What may be the connection of this neglect of duty with the apparent suspension of the reviving influence of the Holy Spirit? With the prevalence of contention and strife? With the fruitless ministry of many who say in bitterness of soul, "We have labored in vain and spent our strength for nought and in vain?" If there are in the churches so many Jonahs, can we look for peace and prosperity until they repent, and go to bear the Lord's message whither he would send them?

Is not this a subject of deep and universal concern? If the churches were now withholding two thirds or three fourths of the funds which they knew the Lord required, for the propagation of the gospel, would they be guiltless? Would they not be robbing God? And ought they to expect his blessing until they had brought "all the tithes into his store-house."

But does not the command, "Go make disciples of all nations," bind the churches to provide the men, as well as the funds necessary in its execution? Is one any more a private and personal duty than the other? Or is it any less sinful and perilous to keep back the one than to withhold the other? In both cases the responsibility lies ultimately upon individuals who neglect the proper means of knowing the Lord's will, or knowing it, refuse to obey. But one of the chief proximate causes of this violation of personal duty, is the languid tone of feeling, and the low standard of prayer and effort, in the church at large. If pastors, and teachers, and members of the church, glowed with zeal for the honor of Christ, and compassion for perishing men; and if these emotions were expressed in unceasing prayer and cheerful sacrifices for the extension of the gospel through the world, there would not long be any lack of laborers to gather in the harvest.

Shall this deficiency be twice as great at the close of this year as it is now? Shall it increase from year to year, until ministers and churches of this generation meet their contemporaries from the unevangelized world at the bar of the righteous Judge? Or will the disciples of Christ give themselves to united, believing, importunate supplication to the Lord of the harvest, that he would send forth laborers into the harvest? Will they search out, in every part of the church, those whom the Lord calls to bear his name among the gentiles, and encourage them, and help them forward? Will Christian parents dedicate their beloved children to this work, and teach them to covet toil, and self-denial, and sacrifice in its prosecution, as connected with the glory of Christ and their own unfading honor and imperishable joy? Will pastors bear the claims of this cause ever on their hearts, and press them upon their young converts, their

joy and their crown, in the very gush and glow of their early love?

If in view of the distressing, and relatively increasing dearth of missionaries, Christians enter with far deeper interest into every judicious plan for training up a more numerous and efficient ministry—if they engage with far greater unanimity, earnestness, and importunity, than ever before, in imploring the descent of the Holy Ghost, upon all our schools, and colleges, and seminaries, and the whole rising generation—if ministers, especially such as have entered the ministry within the last four or five years, and candidates for the ministry, and pious physicians, and teachers, and printers, seriously and prayerfully examine the question, Ought I to become a missionary to the heathen? and prove the inquiry, to a distinct and satisfactory result—we shall soon hear, of one and another in all parts of the church, consecrating themselves to the Lord for this work, with willing minds and joyful hearts, and replying to the call of Christ, and the cries of perishing men, "Here are we, send us!" While their brethren, to whom it is not given to go forth in person, gladly co-operate by their believing prayers, and their liberal contributions, until it may be said of the supply, in every department of the work, It is enough.

That will be a day of rich blessing to the Church, and to the world. When Zion thus arises and shines, the gentiles shall come to her light, and kings to the brightness of her rising. God will make her an eternal excellency, a joy of many generations—and she shall call her walls salvation, and her gates praise. The Lord hasten it, in his time.

In behalf of the Prudential Committee,

R. ANDERSON,  
DAVID GREENE,  
W. J. ARMSTRONG,  
Secretaries of  
A. B. C. F. M.

Missionary Rooms, Boston, Feb. 1836.

#### REVIVALS.

**GUSTAVUS, OHIO.**—A revival commenced in this place, during a protracted meeting in May last. There were more than 150 hopeful conversions at the close of the meeting. The work has been going on during the summer and autumn; and many have been brought to the Saviour. About 100 have united with the Presbyterian, and 50 or more with the Methodist church.

**AUGUSTA COLLEGE, KY.**—Many hopeful conversions.

**OAKLAND COLLEGE, LA.**—A considerable degree of religious anxiety was lately prevailing among the students. Some few give pleasing and hopeful evidence of conversion.

**EVANS, N. Y.**—During a protracted meeting recently held here, more than 150 persons of all ages, from 6 to 85 years, manifested repentance for sin, submission to God, and acceptance of the Saviour. Nearly one half of them were heads of families. It is hoped that a cloud of mercy is hanging over all that region.

**MILAN, OHIO.**—A revival commenced here some time since, has resulted in the hopeful conversion of 60 or more. Several of whom are students of Huron Institute.

**MORGAN AND ASHTABULA, OHIO.**—A season of religious revival in these places has resulted in the re-

formation of some in the churches and in the hopeful conversion of many of the impenitent.

**EIGHTH PRESBYTERIAN CHURCH IN N. YORK.**—The revival in this church, under the care of Rev. Mr. Hatfield, which has been in progress for 7 or 8 months past, is now greatly increased.

In several other churches in N. York the Lord has appeared to bless his truth to the conversion of souls.

**HARWINTON.**—The pastor of the Congregational church says, the Lord is magnifying his name among my people. The work is almost exclusively among the youth.

**WESTFIELD, MASS.**—The church in this place has for the last two months enjoyed a season of refreshing from God's presence. Sixty or seventy, once hardened sinners, are now sitting at the feet of Jesus. The work is still in progress. There is no visible excitement,—no animal fervor,—but a hushed, subdued, and solemn feeling.

#### RELIGIOUS SUMMARY.

**George Thompson** has arrived at Liverpool, the spacious Musical Fund Hall is gratuitously offered him, and he has before this told tales of America, for which every citizen of this Republic should be ashamed.

The Am. Temperance Society have published a large 8 vo., containing a condensed report of the proceedings of the various Temperance Societies in our land.

Also a Temperance Manual, designed particularly for young men.

The State Temperance Society of Me., recommend *total abstinence from all intoxicating liquors, as a drink*, as the only principle that will secure the complete triumph of the Temperance cause.

The N. Y. State Temperance Convention, at Albany last week, passed the following resolution by a vote of 82 to 38;

Resolved, that it is in the view of this society, very desirable that the pledge of all Temperance Societies should comprehend abstinence from the use, as a beverage, of all intoxicating liquors.

The whole number of subscribers to Religious Periodicals in France, does not exceed 3,000.

On Thursday morning of last week the Methodist Book establishment in N. York, was destroyed, accidentally, by fire. Two hundred persons were employed in the various departments of the establishment. The property destroyed is estimated at \$200,000. Insurance about \$25,000.

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All the Instructors and Students of the Theological Seminary, Philip's Academy, and the Teachers' Seminary, Andover, Mass., have signed the pledge of total abstinence from all intoxicating drinks.

The Congregational Convention of Long Island have, with one dissenting voice, adopted the same principle.

Three volumes of the Sermons of Rev. Daniel A. Clark are about to be published.

Rev. Reuben Post, of Washington city, has accepted a call to the Congregational church in Charlton, S. C.

There were 7,082 deaths in N. York in 1835.

A volume of 200 pages, a selection from the letters of George Thompson, is soon to be published.

A colored seaman in N. York has saved \$600 to buy the freedom of his family.

The N. Y. Legislature have passed a Bill for the creation of a State Lunatic Asylum.

Two children were frozen to death recently in Philadelphia, in consequence of the arrest of their mother for purloining wood to prevent their perishing.

Rev. N. Bouton of Concord, declines accepting the invitation of the First Free Church in Boston.

Rev. Dudley Phelps, late Editor of the Salem Landmark, has accepted an invitation to settle in the ministry at Tecumseh, Michigan.

Mr. Henry Eddy was ordained as Pastor of the Congregational Church in Middle Granville, Mass., on the 16th inst. Sermon by Dr. Hawes, of Hartford.

#### MARRIED.

In this city, on the 16th inst., by the Rev. Mr. Neale, Mr. Elihu Stone, of Meriden, to Miss Priscilla Miner, of this city.

In Harwinton, on the 14th inst., Mr. Chas. Tallmadge, of Plymouth, to Miss Mary W. Tyler, of New Hartford.

In Guilford, on the 21st inst., Dr. Abiram A. Warner, of Humphreysville, to Mrs. Hannah A. Wright, of North Killingworth.

#### DIED.

In this city, on the 19th inst., an infant son of Mr. Wm. Grant, aged 8 weeks. On the 20th, widow Sarah Bulkley, aged 83 years.

In this city, on the 17th inst., James, son of Alexander Harrison, aged 10 months.

In Fairfield, on the 14th inst., Mrs. Catharine A., wife of the late Capt. Stiles Bulkley, aged 32.

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